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RELIGIOUS.

From the New York Observer, March 20, 1830.

DEATH OF THE REV. MR. CHRISTMAS.

It is our melancholy duty to announce the sudden death of the Rev. Joseph S. Christmas, pastor of the Bowery Presbyterian Church in this city. He died on Sunday morning, at the early age of 27, after an illness of only three or four days. He was in our office on Tuesday of last week, apparently in usual health, and read the proof of the poetry inserted in our last number, which was from his pen, and is signed with the initials of his name. [See last page Luminary this week.] Little did we think that before the ink would be dry on our sheet, the hand that wrote those lines would be cold in death, and the soul which breathed them be gone forever. Seldom have we had occasion to record a death which has produced so much sensation in the religious community of this metropolis. At the funeral services on Tuesday in the Bowery Church, the house was crowded long before the appointed hour, and the address, which was delivered on that occasion by the Rev. Mr. Patton, was heard with deep and solemn attention. We are indebted to Mr. P. for permission to copy from his address, the following sketch of the life, character, and last moments of Mr. Christmas.

The Rev. Joseph Stebs Christmas was born in Georgetown, in the State of Pennsylvania, April 9th, A. D. 1803. He entered Washington College, Pa. at the age of 13, and when he graduated in 1820, he received the first honors of his class. Whilst in college, and when about 14 or 15 years old, his mind first became interested in the subject of religion. Although he seemed to himself and others changed, radically changed, he was never able to refer to any particular day or month as the time of his conversion. His mind was so deeply and continually interested in the hopes of the Gospel, that he determined to devote himself to the Gospel ministry. He did not come to this determination until he had, in obedience to the will of his father, entered upon the study of medicine. But having attained his maturity, he felt that parental authority should not constrain the conscience. He entered the Theological Seminary at Princeton in 1821, and continued there till April, 1824. During this period he kept a diary, which, like that of Brainerd, abounds in records of self-examinations, self-abasements, solemn dedications, meditations, prayers, resolutions, and Christian exercises. His reading at this time appears to have been exclusively with a view to personal religion, to growth in grace, and preparations for usefulness in the ministry. Thus early was his mind solemnly impressed that deep and experimental piety is essential and indispensable in one who would make full proof of his ministry.

He was licensed by the Philadelphia Presbytery in the spring of 1824, and was immediately invited to visit Montreal to preach as a candidate for settlement in the American Presbyterian church in that city. For some time his mind had been bent upon a mission among the scattered and destitute Protestant churches of France. So strong was his desire for this labor that he at first promptly declined a visit to Montreal. But when the request was pressed on him, and after much prayer and the almost unanimous advice of his Christian friends, he consented to accompany the agent of the church to that city, and to be guided by the after-leadings of Providence. At the close of three weeks he was unanimously called to become their pastor. He accepted of their invitation, and in August, 1824, he was ordained and installed by the Presbytery of New-York.

I well remember the interest of that day. Nor shall I forget the meekness, the fearfulness and trembling, with which he entered upon his labors. He seemed like the young David, fresh from the sheepfold, come to conflict with the champion whose challenge had wrought fear in every heart. Sword, or spear, or helmet, or shield of earthly mould, had he none. He came not in might, not in strength, but in weakness trusting in the Lord. His situation was one of peculiar trial. The church was a novel experiment,—it was in its infancy,—it was regarded with jealousy by all the other churches. Ministerial character was low. The temptations to unfaithfulness were many and pressing. The cause was to advance against the wishes, the predictions, and the labors of the three religious interests there allied to the state, or it was to sink, amid their sarcasms and exultations. He stood alone. To no band of Christian brethren could he go for counsel and for aid. He was far, far away from those social influences which are shed from brotherly love, and which cheer, and animate, and sustain amid discouragement and heaviest conflict. But he was *not alone*. He found refuge in the secret chamber of the Most High. He there learned that true wisdom, to ask of God, who giveth liberally. He sought his counsel, he followed his commands, he leaned upon his promises, and found his Spirit. God owned his labors in a precious revival of religion, which added a goodly number to the church. Thus was it strengthened and built up. Here it was that Mr. Christmas was forming the character which, for a little while, so beautifully blazed among us,—a star rich in heavenly radiance, placed in this golden candlestick.

In 1825, he visited the United States, to raise subscriptions to aid in finishing the church edifice; and, June the 28th, he was married to Miss Louisa Jones, a lady of deep and exemplary piety, of elevated and noble mental endowments, of affectionate and humble spirit. In her he found an helper in the Lord. He appreciated her worth, he loved her excellence while living, and afterwards recurred to her short but luminous path with endeared recollections, and gratitude to God.

He continued his ministerial labors in Canada until the summer of 1828, when he was so prostrated by severe and long-continued labors, that he was advised by a council of physicians to leave the place, as the only probable means of preserving his life. He accordingly returned to this city, with his little and endeared family, a wife and two daughters, the eldest two years and a half, the other an infant of a few weeks.

In January, 1829, he engaged in an agency for the American Bible Society to New Orleans. Soon after his departure, the infant was taken ill, and lingered till the following April, when it died.

This lovely bud, so young, so fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom.

In less than one week after this event, the other child sickened, and died on May 3d. I saw those whom God had thus smitten childless, bend over and imprint the last kiss upon the last child. My heart sunk within me. The waters were troubled. It seemed as if the storm had but just begun. But I saw them rise serene above the tempest, and it was calm, like the quietude of a resigned and submissive spirit.

Mrs. Christmas was exceedingly debilitated in body, by watchings, anxieties, and cares. She was advised to leave the scene of her afflictions, and with her husband to proceed to Bolton, Mass. After six weeks, she returned to die among her friends in New York, and to sleep with her babes. Now the night was heavy. Poor Christmas! into deep waters thou wast plunged. Lover and friend far away, and thine acquaintance put into darkness. We could sympathise, but could not reach thy sorrow;—it was too deep,—but not too deep for thy friend, thy much loved, thy tried friend, thy Jesus. There he found repose to his tempest-tost and troubled soul.

About four months since, he took the pastoral charge of this people. Although his health was feeble, still in his labors he forgot that he had a body already threatened with dissolution. He was in labors abundant, and as though conscious that his opportunities of warning and entreating sinners would soon be past, he embraced each opening of Providence.

In a general survey of the character of our departed brother, there is much to admire, to love, to imitate. He was a man uncommonly pure and chaste in his conversation. His manners were simple and affectionate, yet dignified. His countenance, when in health, was like the morning—fresh, clear, and rejoicing. His friendships were sincere, generous, built upon a proper estimate of character, and enduring. His talents were of a superior order; not bold and commanding, but rich and varied. His taste was pure, and well cultivated. He was extensively read in the ancient and modern classics, and able to bring for the illustration of truth, from the rich treasures which his diligence and research had accumulated. In his theological views he was explicit, discriminating and Scriptural. He aimed to follow no master; he was wedded to no system: his single inquiry was, What says the revelation of God? and to that testimony, when clearly discovered, he bowed his mind cheerfully and implicitly. He ever contended for the faith once delivered to the saints.

In the pulpit he was devout, reverential, affectionate and faithful. His sermons were full of doctrine, were written with taste and judgment, and happily illustrated truth. He pressed obligation upon the heart and conscience, and solemnly and tenderly warned and entreated sinners to be reconciled to God. His prayers will long be remembered by the saints. They were simple, but highly devotional; they abounded in petition and experimental religion; they led the saints along, they spake their joy, they told their sorrow, they breathed their humblings, they acknowledged their ingratitude, they laid hold of their Saviour and rested on his blood; they hung upon the spirit and the promises; they gloried in the cross of Christ; they were submissive and filial; they were answered, we trust, and yet will be in blessings rich, full, and saving.

His views of duty were liberal and enlarged. The various benevolent institutions of the day had his warm and unshaken confidence and love. He was ready to forward them by his personal services and influence. He did not bound his views by sectarian limits, but felt for fallen dying man. His aim was not to adorn and ennoble a sect or denomination, but to advance the kingdom of the Lord. His plans were large. They looked at the conversion of this world to Christ. He rested upon the promises. His example was truly Christian and exemplary. He was unassuming, modest, respectful, full of tenderness and highly spiritual. He preached by his walk and conversation from house to house.

"As the bird each fond endearment tries
To tempt her new fledged offspring to the skies,
So he employed each art, reproved each dull delay,
Allured to brighter worlds and led the way."

It is proper that I should here make mention of some facts relative to his last illness and death. From early childhood he was subject, when he took cold, to attacks of asthma. These attacks generally terminated in a few days by a copious expectoration. On Wednesday, after speaking for some time and praying in a cold room, he was taken with a chill and other symptoms of approaching fever together with difficult and laborious respirations. It was hoped that by the use of ordinary means, his symptoms would be subdued, but the disease was rapid and violent, and his constitution being feeble, he sunk under it at half-past five o'clock on Sabbath morning. It is a singular feature in Providence, that within a twelve month, this whole family have been translated to heaven. And that three out of the four, viz. Mr. Christmas, his wife, and oldest child, each departed on the holy Sabbath.

At first he seemed somewhat alarmed at the severity of the attack. But it was not until the night on which he died, that his symptoms became so severe, that it was thought best to inform him that he probably would not recover. "You think I shall die then," he said, "do you." He was told there was much reason to fear that he would. This intelligence filled his mind with deep solemnity, but did not destroy his peace or diminish his confidence in God. During the whole night he was inclined unceasingly to talk on religious subjects. He requested the thirty-eighth chapter of Isaiah to be read. When it was finished, he said, Oh that I could plead with Hezekiah, "Remember now, oh Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." He spoke frequently of the approaching "holy Sabbath," and asked, "Is it *holy time* yet?" Being answered in the affirmative, he said, "I have not prayed this morning. I have been very much interrupted in prayer by my sickness, and have been able only to make irregular ejaculations." He inquired with much interest about the arrangements made to supply his pulpit, and hoped he should be remembered in prayer in his church that day. He solemnly and deliberately reviewed his past life, particularly since he entered the ministry; expressed gratitude for the faithfulness and mercy of God in blessing his labors at Montreal, St. Andrews, and other places, and freely condemned wherein he had done wrong in motive, in feeling or in action. He took no ground of hope from any thing that he had done. His mind fixed upon the Gospel, its rich, its ample provisions; he seized the promises of pardon through faith in the blood of Christ, and there he rested. Once he exclaimed with cheerful confidence, "Oh the blessedness of eternity, the seal and stamp of God is upon it." He said it was a solemn thing to be a minister of the Gospel: that ministers ought to be eminently pious and holy men. When asked if he was afraid to die, he said he had not that *assurance of hope* that he could desire. "Do you not love Jesus Christ?" "That is a categorical question," he said. "If I knew I loved Jesus Christ, I should not be afraid to die." Have you any reason to doubt it, when you reflect upon the predominant feelings of your past life?" He replied, "The heart is deceitful above all things. I did not experience, about the time of my supposed conversion, that extatic joy and delight that some Christians do." He was asked whether he would regard such a state of feeling in another person a more safe criterion of their religious state, than the manifestation of a uniform confidence in God for a series of years, though they had never experienced that sudden joy at their conversion. He replied, "No, but it would be a pleasant thing to have the evidence of both." He said he had very often examined himself by the writings of the Evangelist John, and always with the same satisfactory results. This he said with a smile of peculiar significance. It was not the smile of self-complacency, but joy in the plan of Redemption, the fulness, the freeness, the glory of the atonement. It was the truths developed by the inspired writer that won his heart, commanded his confidence, gave him peace, and made him smile in death. After a short pause, in which his mind was fixed in deep thought, he said, "I do hope I love God—I do love the Lord Jesus." This he said with a firm, unfaltering tongue; nor from this rock could death itself remove him.

He said, "The ways of God have been mysterious towards my family." Being asked if he felt perfectly satisfied with what God had done, he lifted his hands and eyes towards heaven, and said, "The Lord God Omnipotent reigneth, let the whole earth rejoice." There was joy in his own heart, for his countenance shone like that of one who had looked upon the brightness of God. He remarked that, for some time past, he had felt more deeply the value of the human soul; that he had determined, by God's grace, to renew his zeal in his ministerial duties; that he had, in accordance with this determination, dedicated himself anew to God; and that he had commenced a course of visiting, exhortation, and prayer among his people. It was in the performance of this duty that he took the cold which terminated his earthly labors.

His mind was never more active than during the last hours of his life. He was most of the time in prayer, in exhortation and praise. He prayed for his father, mother, and other relations,—for his church—for Zion. When the sweat of death was heavy on his brow—when his respiration was short and painful—when he could only speak a syllable at a time, he breathed forth this clear and comforting testimony, "I commend my body to God, and my soul to the Lord Jesus Christ, who has redeemed, sanctified, and saved my dear wife, as I trust; and who, as I believe, though not from any express declaration of the Scriptures; but from a general view of the benevolence of God through Christ, has also received to himself my two dear children, whom I now expect soon to meet in Glory." He lifted his hand, he turned his eye to heaven and prayed—but it soon became praise; his voice faltered—again he prayed—again it became praise;—his voice faltered, but his lips still moved, till his eye closed and his hand fell in death. Thus did our dear brother enter into his rest. His last hour was peaceful—was happy—was full of God. His death was like the going down of the morning star, which sets amid light and glory.

From a Correspondent of the New-York Observer.

RENUNCIATION OF POPERY.

Washington City, March 10, 1830.

MESSRS. EDITORS—I had lately the pleasure to witness a scene of peculiar and solemn interest, and, in this country at least, of no less novelty. It took place at the communion season in the Fourth Presbyterian Church in this city, under the care of the Rev. Mr. Danforth. He is in the habit of holding that celebration in the evening, the previous services, during the day, being preparatory, and the season of worship, at night, being devoted exclusively to the communion service. The solemnity of the spectacle was on this occasion much heightened by the occurrence of a severe thunder-storm. The lightning was unusually vivid, and its frequent flashes seemed to fill the church, and for a moment to extinguish the lights; while the peals of thunder rolled in loud and deep reverberations, filling the pauses of the hymns, and of the addresses of the officiating minister. The effect was very sublime, and seemed to impress the mind of every one present. But this pathos of nature did but prepare for a succeeding exhibition of the moral sublime, and an evidence of power of a higher order than even that which thus shook the heavens. When the pastor proclaimed to the auditory the names of persons received to the communion of the church, he mentioned that one young man had been admitted on personal examination by the session, who had lately belonged to the *Romish church*, and who was desirous of making a public renunciation of the errors in which he had been educated, and bearing an open testimony to the grace which had delivered him from their power. A young man by the name of JOHN THOMAS CLEMENTS then rose, and in a very modest and simple, yet very firm and decided manner addressed the church and congregation. He stated that he had been carefully brought up in the tenets of Popery, and from his seventeenth year had been in the full communion of the Romish church. During a part of this time he had resided with a priest, and had been desirous of entering on a course of preparation for the priesthood. He had strictly complied with all the observances required by their ritual, in prayers, fasting, confession, &c. He had cordially believed the tenets of that communion, prayed earnestly to the saints and to the Virgin, and placed full reliance on the power of the priest to grant him absolution of his sins. He declared, however, that notwithstanding, he had long felt "a want in his soul," a sense of uneasiness, which none of his religious observances was able wholly to remove. In this state of mind he had attended some of the services of Mr. Danforth, being invited so to do by a friend who had once been a Catholic like himself, but who had left the Romish church under a conviction of the erroneous nature and unsatisfying effects of her creed. He now experienced conviction of sin, but strongly resisted it. Being affectionately urged by his friend to embrace the offer of salvation through the merit of Christ's righteousness alone, he became deeply offended, left his friend and the church in high resentment, and, as he very frankly stated, returned home so resolved to adhere to his early belief, that even before he reached his own dwelling, he fell on his knees in the street, (it was late in the evening,) and called upon the saints to have mercy upon him, and grant him the benefits of their intercession. For a time he succeeded in getting clear of his convictions, and he then returned to his former course of life. He stated that during this period he was frequently guilty of profane swearing and other vices, and was in the habit of playing cards on Sunday afternoons. This, among other things, *he confessed to the priest, but was told that there was no harm in the practice.* His uneasiness returning, he again had resort to his friend, who earnestly advised him to search the Scriptures for himself, and rely on the authority of no man or society of men whatever. He took the advice, and to his astonishment discovered that the opinions he had held were expressly contradicted, and his practice as plainly condemned by the word of God. He read the second commandment, and was convinced of his sin in worshipping images and pictures of the saints. He found it declared that there was but "one mediator between God and man, the man Christ Jesus," and thus saw the sin and folly of trusting in the intercession of the saints. He found it prophesied that men should arise in the latter times, "speaking lies in hypocrisy; having their consciences seared with a hot iron; *forbidding to marry*, commanding to *abstain from meats*, which God hath created to be received with thanksgiving," and that a bishop was permitted "to be the husband of one wife." Here he found the error of insisting on the celibacy of the clergy, and the observance of Lent, Friday fasts, &c. He detailed, in this manner, with great simplicity and clearness, the authority he had found in Scripture for renouncing various tenets of his once-loved creed, as false and groundless, resting wholly on the authority of men, and directly at war with the testimony of God speaking in his word. He added a brief account of his trials of mind, in thus parting with all in which he had been taught to trust, encountering the opposition of friends and the grief of an affectionate mother, (still a zealous Catholic,) as well as the peace, joy, and affection toward all true saints, which followed the surrender. He earnestly craved the prayers of his new brethren and sisters in behalf of his parent, as well as the deluded people from whom the hand of God had thus separated him. He expressed towards them only love and pity; spoke with no bitterness even of their guides, but seemed penetrated with gratitude to God for having opened his eyes to the truth, and strengthened him thus to come out from among them, and witness a good confession to that truth, as it is in Jesus. He was heard, as you may suppose, with profound interest: the church was as still as the grave, save when the awful sounds of the thunder filled the heavens, and seemed like the approving voice of him whose own Spirit, as we have good reason to believe, taught this lesson of truth and prompted its confession before many witnesses.

This is not the first instance in which the communion of this church has been augmented by converts from the Popish ranks. This young man is, I believe, the seventh in order, but his peculiar circumstances render his case one of more than ordinary interest. As I stood and heard him, my mind involuntarily recurred to the days of the reformation, and I could not but be struck with the exact coincidence. The same leadings of Providence, the same resistance from relatives, the same resort to the Scriptures, the same simple and conclusive reasoning from the plain testimony of the Bible, the same firmness and fortitude, the same desire to honor Christ by an open confession of his name. In one respect, however, the parallel, happily, fails. The same risk of personal safety is not here encountered. Here is no "delivering up to the secular arm:" no stakes, no faggots. There *is* persecution, however; though, thanks to God's good providence, it has more malignity than power. In one instance, a poor woman thus forsook their church, in the face of threats and persuasions; and the result was the instant denial of all employment, insomuch, that for a time, the woman was reduced to want. This, however, she concealed from her new friends, and it was only by accident discovered, when she expected her landlord every hour, and had not a penny to pay him.

These may, perhaps, be viewed by some as trifling details. The enlightened Christian will, I think, view them in a very different light. He will see in these things the unveiled hand of the God of truth; he will recognize the power of that spirit of all grace, whose office work it is to "take of the things of Christ, and to show them unto us;" and he will feel encouraged by one more pledge of the unchangeable faithfulness of the God of the church, to bear her interest with renewed zeal upon his heart and upon his lips, before the throne of

grace; and especially to pray for those, who, like this young man, are set forth as Christ's witnesses, and who thenceforth become the objects of peculiar dangers and temptation.

From the Christian Watchman.

ROMAN CATHOLIC INFALIBILITY.

"*Question.* Can the [Roman Catholic] Church err in what she teaches?"

"*Answer.* No; she cannot err in matters of faith." *Fenwick's Catechism.*

In the last Watchman, I presented, to the public an extract from "*The Confiteor*," which teaches that instead of *One* Mediator between God and men, there is a great multitude of Mediators. It is possible that some reader was convinced that "the Infalible Church" *teaches no error* in *that* doctrine.

I have a desire to throw some light on another doctrine of the same Church; which doctrine is taught in Bishop Fenwick's Catechism as follows:

"*Question.* Are the souls in *Purgatory* helped by our prayers?

Answer. Yes; they are.

Q. What do you mean by Purgatory?

A. A middle state of souls, suffering for a time, on account of their sins.

Q. In what cases do souls go to Purgatory?

A. When they die in less sins, which we call venial; or when *they have not satisfied* the justice of God for former transgressions.

Q. How do we satisfy God?

A. We *satisfy* God by the works of penance?"

So here the reader has the doctrine of Purgatory; and is told who go there, and how any one may avoid going there. Little comment is called for on this wonderful doctrine; but how shall I prove that the doctrine is true? for no text in the Bible teaches any thing like it. I answer—by the fact that "the infalible Church" teaches it.—How convenient it is to have such a Church! If *we* were to become members of it, might *we* not become infalible too? O no; I believe that individual members are not accounted infalible, but the whole body. So five, or five million *falible* individuals make one *infalible* Church. This is excellent arithmetic. Five million cyphers make how much? Just so much as the pretended "infalibility" of the papal church is to be set down at; for there can be no *degrees* in *infalibility*.

According to this arithmetic, the doctrine of Purgatory is true.

Now, fellow Protestants, we have never done Roman Cathoic penance, and we can never know how to do it, until we go to *the Priest* and get our lesson; for the Bible says nothing about it. I could translate the Greek word "*metanoeite*, do penance," and then read in English—"Except ye *do penance*, ye shall all perish." But to do this, I must sear my conscience and burn my Lexicons and the Greek version of the New Testament; neither of which I am disposed to do, either in the fire of fanaticism, or of an "*Auto da fe*." But Purgatory must be shunned. How? By doing penance, "to be sure," in order to "satisfy the justice of God." Faith and repentance will not do. *We* are to do the work of satisfaction. "*Where have ye laid Him?*" Where is the Saviour? But the reader will do well to remember that the papal mother (not the woman-pope Joan) "cannot err," and we must believe *this* or, as *she* says, "perish everlastingly;" for so "she teaches."

Alas! What fanaticism! What unholy mockery of truth! What absurdities in reasoning! What disregard of the authority and honor of God, cannot men be guilty of when wedded to a system founded in pride and carnal policy! O when will that desirable period come, in which *the knowledge of the Lord* shall cover the whole earth?

"Come, Lord Jesus, come quickly."

EXPOSITOR.

POPERY AT ROME.

The *tree* is known by its fruit—and shall a *Tree* that bears such fruit, grow and flourish in the land of Gospel light?

Papists boast of the purity of their faith. A man's faith generally has some influence upon his practice. Rome is the seat and fountain head of the Romish church. There dwells the Pope, or as he is called, the vicegerent of heaven. There sits those *infalible* councils, which are the conservators of the faith and purity of the "*true church*." There, according to fable, are deposited the ashes of Peter. There is the wood of the "*true cross*." There also are the relics of the saints, the library of the Vatican, and an office of the holy inquisition, and all the "appliances and means" which the *successors* of Peter need to guard this garden from the "pravity of heresy," and the defilements of sin. We should expect, therefore, if Rome be what it professes, to find the utmost purity of faith and practice within the walls of the seven-hilled city." But what conclusion ought to be drawn from the following well authenticated facts?

Eighteen thousand assassinations were perpetrated in Rome, during the papacy of Pius VI. from 1775 to 1800; that is, two per diem. "The *atrocity* of the laws of Napoleon," to employ the language of Cardinal N——, "corrected this iniquitous habit." Let it be remembered that these happened in the very "*high place*" of Romanism; and in a country over which the Pope exercises the supreme authority, both of a temporal and a spiritual lord; and claims the right of disposing not only of the lives, but also of his subjects. They took place too in a country from which protestant principles have been carefully excluded by the strong arm of power, by the fires of the inquisition, and the terrors of the rack, and the dungeon. In some other countries, popery is modified by the vicinage of opposing principles. But in Rome, *we see the ligitimate effects of the system in all its varied forms of impurity, impiety and blood.*—That must be a luminous faith indeed, which by its easy terms of absolution, virtually legalises assassination; and which, for a sum of money, screens from merited punishment the murderer whose hands are reeking with a brother's blood.

Some of our readers may be incredulous as to the nature and extent of the impiety and corruption of this self-styled *infalible* church. They may have forgotten, perhaps, the scriptural characteristics of that "*falling away*," *and* "*that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or is worshiped, so that he, as God, sitteth in the temple of God showing himself that he is God.*" The haughty pretensions of the pope, and the powers which have been ascribed to him by his followers, show most unequivocally, to whom this prophetic description of the apostle is justly applicable.

"Fides catholica docet omnem virtutem esse bonam, omne vitium malum: Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes; teneretur ecclesia credere vitia esse bona, virtutes malas, nisi vellet contra conscientiam peccare."—Bellarmine, de Pont. Romano, lib. iv. chap. 5.

Translation.—"The catholic faith teaches that all virtue is good, and all vice, evil: but if the Pope should err by inculcating vice, or by prohibiting virtue; the church must believe that vice is good, and virtue evil, unless she would sin against conscience." Thus making the Pope superior to the Almighty, and ascribing to him powers directly subversive of the moral government of God.

It is from this polluted source that more than half a million of the free citizens of this republic, are content to draw their rules of faith and practice, instead of the pure, unadulterated word of God. It is to teachers sent out from this hot bed of all anti-christian and anti-republican influences, that many protestant parents submit the education of their offspring. Do protestants know that in all the Popish schools in this country, the pupils are denied all access to protestant writers; and are obliged to make use of such only as have been written by Jesuits? Do they know too that every student is obliged, by the laws of the institution, to engage in the idolatrous ceremonies of the Romish ritual? Let those who thus traffic in the souls of their children, look to it.—*Christian Journal.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 7, 1830.

TO SUBSCRIBERS.

A Word to the wise is sufficient.—Many subscribers are several years in arrears for the Luminary. The publisher does not wish to complain, nor to be unnecessarily urgent for the payment of debts long due to him. But a lamp unreplenished must go out; and a stream, whose fountain is not supplied, must cease to run. Subscribers, who have neglected to make payment, for two years and upwards, are earnestly requested to remit their arrearages without further delay. He is suffering great loss and injury from want of what has been in many cases long due to him. It is hoped that by the kindness and punctuality of his patrons further notice will be unnecessary.

ANNIVERSARIES.

The annual meetings of the following Societies will be held in this town next week, as follows:

Kentucky Bible Society, on Monday;
Female Bible Society, on Tuesday;
Female Tract Society, on Wednesday;
Young Men's Tract Society, do.
Temperance Society, on Thursday;
Colonization Society, on Friday;
Sabbath School Union, on Saturday.

The first will be held in the Baptist Church; all the others in the M'Chord. All except the last will commence at early candle lighting; the Sabbath School Union will be at three o'clock, P. M.

At these meetings it is expected that reports will be presented, exhibiting statements of what has been done by each society the year past, its present condition and prospects, the state of its funds, &c. The election of officers will also take place, and other business usual on such occasions will be transacted. Addresses suited to the objects of the different Societies may also be expected.

It is to be hoped that the friends of these institutions will, if possible, attend the meetings of all; but if their engagements do not admit of this, that they will encourage with their presence as many as they can. Many persons doubtless are ignorant of the real objects and proceedings of some of these associations. These meetings will afford them an opportunity to ascertain these things, and to appreciate the character and claims of the Societies. All the meetings will be open for the attendance of gentlemen and ladies, without distinction of religious denominations.

We feel no disposition to balance the respective claims of these societies to the patronage and support of all benevolent and good men, of all the friends of virtue sobriety and religion. We consider them all important, and would have no one of them struck from the list. The combination of individual influence and strength, so as to raise a power adequate to the production of great and noble results is one of the improvements in the modern system of benevolent operations. When great and important objects are to be accomplished in the moral world, wisdom and benevolence dictate the propriety of union of councils, of strength, and of action. Let then every friend of the general distribution of the Bible, of Tracts, every friend of Temperance, of Colonization, and of Sabbath Schools, come forward to countenance and sustain by his presence and by his prayers these religious and benevolent institutions.

For the Western Luminary.

MR. SKILLMAN—I was much pleased with the notice in your last paper concerning the several anniversary meetings to be held in this town, in a few days. A week of anniversaries is a pleasing thought indeed. But, Sir, if it be lawful to express a preference for any one of these truly benevolent institutions, all of which, like pure fountains, are daily sending forth streams to fertilize and gladden the land, you must indulge me in saying, that the anniversary notice of the *Temperance* Society, was read with most pleasure. I know not why it is, Sir, but ever since the establishment of this institution, it has enlisted my feelings more warmly in its behalf than, perhaps, any of the other benevolent enterprises of the day. They are all laudable and praise-worthy, but it seems to me, the cause of Temperance is pre-eminently so. But it may appear invidious and ill-timed to institute a comparison among institutions which all aim to effect the same grand results, and which have all received the blessing of heaven in so distinguished a manner. As the appointments of Jehovah, they are all necessary to perfect the symmetry of his operations. I do not intend, at present, to attempt an eulogy on Temperance Societies, nor even to write an essay. My only object in addressing you is, to propound one or two queries, for my own information; with the impression, that perhaps in enlightening me, you may do good to others. You will please to notice them in your next number. The first is, Is it the design of the "Fayette County Temperance Society" to admit female members? and secondly; If a person wishes to become a member, to whom must he apply?

JUVENIS.

In answer to the inquiries of Juvenis, we say, that the Society is open for the names and the influence of females; and that all persons wishing to become members can find the Constitution and Records of the Society, with Mr. Wm. T. Smith, the Secretary, who will be happy to wait on them at his Store, on Main-Street.

COL. JOHNSON'S REPORT ON SABBATH MAILS.

On March 5th, Mr. Johnson, chairman of the Committe on the Post-Office and Post Roads, submitted to the House a Report not to grant the request of those citizens of the United States, who have petitioned to have "Sunday excepted" from the days on which the mail shall be transported and Post-Offices opened. The Committee were *not* unanimous in making the Report. The minority presented the reasons of their dissent from the Report. Ten thousand copies of both reports were ordered to be printed. About the same peculiar characteristics of style, temper, and mode of reasoning distinguish these two documents, as have marked the proceedings and memorials of the petitioners and anti-petitioners.

The language of Mr. Johnson's Report is loose, careless, incorrect, and inflamatory. His reasoning is incoherent, irrelevant, and inconclusive. The whole is set off with flourishes about treason, treachery, and persecutions. Cataline, Arnold, Judas, and the Inquisition are drawn up in dread array. The very thing asked for by the petitioners is palpably misstated in the Report. They ask to have unnecessary, secular business suspended in the Post-Office department on the Sabbath, as it is in the other departments of the general government. The report says, there being a difference of opinion which day is to be kept holy, the petitioners have *asked Congress to interpose and settle the dispute*, and that government is called upon to assist in bringing about greater uniformity in religion. The object and tendency of the petitions are represented to be, religious ascendency, union of church and state, religious tyranny, religious persecution, and the entire destruction of our liberties. Suppose some good citizens were to memorialize congress, that in consequence of a small opening, which for the advantage of a few individuals had been made by their authority, through the embankments of the Mississippi, great tracts of the public lands were overflowed and immense damage done, and therefore should petition that said opening should be stopped. On this petition the committee on internal improvements report, that the petitioners ask to have the levee opposite New-Orleans torn down, and if their petition be granted, that great commercial city and the adjacent rich and fertile country will be immediately desolated and forever lost, and *therefore* the prayer of the petitioners ought not to be granted. What would the common sense and the justice of congress say to such a report? How would it read in the public documents and in the public prints! No less absurd are the statements and inferences of Col. Johnson in his report.

In the Counter Report by Mr. M'Creery the misrepresentations and false views of Col. Johnson's report are explicitly denied, and the real object of the petitioners is plainly stated, with some of the reasons why their prayer should be granted. It is temperate, modest and manly We will endeavour to give both reports to our readers next week.

We are authorized by a friend to state that Mr. Samuel Laird, elder of Mount Horeb Church, near Lexington, has paid to the Treasurer of the Kentucky Education Society *one thousand dollars*, to endow a permanent scholarship in said institution.

Are there not others in our church, whose industry the Lord has blessed, willing to follow this benevolent example! The silver and gold of the earth are the Lord's; and all the rich will soon be summoned to his bar to give an account of their stewardship.

We are informed that the Rev. Mr. Bascom, Agent for the Colonization Society, received at Paris a few days since, one hundred and eight dollars twenty-five cents for that Society. And we are happy to learn from him that he has met with much encouragement in his efforts in behalf of that interesting and important institution. We wish its merits were better known and its exertions to accomplish its noble and patriotic plans were still more vigorously sustained by the pecuniary aid of a liberal public.

The publication of another religious Presbyterian newspaper has been commenced in the city of New-York, under the following title: New York Evangelist, Devoted to Revivals, Doctrinal Discussion, and Religious Intelligence generally. The paper is conducted by an Association of gentlemen.

By a recent Report of the Presbyterian Sabbath School Society in Cincinnati, it appears that they have under their patronage 11 schools, 175 teachers, and 1,080 scholars.

A CARD.

The Managers of the Female Benevolent Society of Lexington, return their grateful acknowledgements to the Rev. Dr. Fishback, Rev. Messrs. Holeman, Hall and Young, for noticing their request, and taking up a collection in their respective congregations, in behalf of the Society.

By order,

M. G. GILLETT, *Sec'ry.*

We have been solicited to publish the following piece. If the writer means simply to assert that the christian religion is a reasonable system, and that its precepts and laws are adapted to human nature, we have no objection to his views of religion as a science.—But religion learned as a science is a very different thing from religion reduced to practice and imbuing the heart. "Except a man be born again, he cannot see the kingdom of God." This renovation of heart cannot be effected solely by any process of moral demonstration or religious ratiocination. "Not by might, nor by power; but by my Spirit, saith the Lord" The study of the Scriptures together with the influences of God's Spirit may make us *wise unto salvation.*

CHRISTIANITY A SCIENCE.

What is science? It is nothing more nor less, than undeniable demonstrations of facts, truths or laws; simple, clear and systematic embodyings and dissections of physical or moral truths or laws; so that a truly scientific mind can, by the union and dissection, and practical demonstrative results from some two or more truths or laws, find out, and make self-evident, others progressively, perhaps ad infinitum. At least, all the necessary and useful truths or laws, both physical and moral, or perhaps much more properly, both natural and spiritual, with which supreme wisdom and goodness have blessed creation, may be discovered, made self-evident and of use to man.

Vital relgion, in strict accordance with the true christian dispensation; or first principled intellectual morality and love; or, as I conceive more properly, spiritual love and truths or laws are as susceptible of scientific ascertainment and demonstration by scientifically using the appropriate instruments and agents as any problem in Mathematics, Chymistry or Botany is: And to that end, and as the surest and safest instruments and agents therefore; instead of optical glasses, quadrants, scales and compasses; or acids, ignited heats, distillation, &c. I would use and recommend the employment of, the scrutinizing acid and crucible like agents and instruments, *prayer, continual self-examination, correction and control, sagacious observation and matured intellectual judgment* on all actions and even thoughts both of our own and of such other persons as pass under our review: together with the chaste, heaven born, mildly melting and uniting agent *Charity* with all her love dissolving heat, uniting forbearances and forgivenesses, judging tenderly for fear of harsh judgments.

By the Mathematical sciences, *aided with proper instruments and agents*, we can ascertain & demonstrate not only ordinary heights, distances, &c. but likewise, the distances, sizes and revolutions of many of the heavenly bodies: by Chymistry and Botany, *with like aids*, we can ascertain the qualities and demonstrate the properties of substances: And by the science of Christianity, without any other instruments, agents or aids than what Supreme wisdom and goodness have implanted in and furnished us with, we can spiritually survey and ascertain the empire of Heaven, and principality of Hell, and even the circumscribed precincts and powers of the latter, together with all the attributes and laws of the author and governor of the former which are essential or any wise necessary or useful to our well being, and morally demonstrate them, by shewing what is good and what is bad—what is right and what is wrong—what is virtuous and what is vicious—what superinduces, influences or tends to the one or to the other. For instance, it is a spiritual law, or truth ascertained from time immemorial and daily demonstrated in every age and country, that an habitual drunkard will become a criminal, or at best, a vicious or mean vagabond. An habitual libertine or debaucher will become a homicidal criminal, or at best, an abhored, despised and vicious wretch. An habitual gambler will become a homicidal or robbing criminal, or at best, a mean petty thief, abhored and contemptible wretch: And to sum up the whole, an unbridled ambition, avarice or other unchastened passion or desire, will lead their respective possessors to crime and infamy, or at best, to the most humiliating disappointments if not the most sovereign and well merited abhorences and contempts: And *vice versa:* Yet we are not to expect, nor will a truly good man desire to change or in the least to influence the universal and specifically wise, just and good purposes or laws of supreme perfection, which are so fully developed and exemplified by his demonstrable laws; but we can rightfully and ought willingly and cheerfully, by prayer, continual self-examination, correction, control, &c. to habituate and discipline our own minds and affections to virtuous thoughts and pursuits, so as to avoid the temptations to, penalties and punishments of, criminal or vicious actions. S.

For the Western Luminary.

THEOLOGICAL SEMINARY IN INDIANA.

MR. SKILLMAN—You have heard that the Synod of Indiana have located their Theological Seminary at Hanover, and that Dr. MATTHEWS has accepted the appointment of Professor of Theology. The Dr. is expected early in the month of May with his family at Hanover, to enter on the duties of his office. Although there as many as 20 pious young men who have been and are now connected with the Academy, that are looking forward to the ministry; yet there are not more than two prepared to commence the study of Theology. Dr. Matthews will consequently take the superintendance of the literary department until such time as his whole attention will be required in his own.

The price of tuition in the Academy is five dollars per session, or ten dollars per year. Boarding may be had in respectable families at 75 cts. per week. The whole expense of a student will consequently not exceed fifty dollars per annum. As an evidence of the healthfulness of the place it may be stated that not a single instance of sickness has occurred among the Students in three years: nor is it recollected that a single recitation has been lost during that time through indisposition. It may be added that the neighborhood is remarkable for morality, and that the means of grace are regularly dispensed every Sabbath day. There are consequently, I apprehend, but few institutions in the Western country presenting stronger claims to the patronage of the christian part of the community.

Hanover is a pleasant little village, situated six miles below Madison on the bluff of the Ohio. It was laid out for the special purpose of promoting the interests of literature and religion; the lots consequently have not been exposed to public sale, but will be sold to such Mechanicks and others as are deemed likely to promote the designs of the establishment. A blacksmith, one or two carpenters, a cabinet-maker, a chair-maker, a cooper and a shoe-maker, would each find ample encouragement in his respective occupation.

There is at present a respectable dry goods Store, and two or three brick buildings will go up the ensuing season.

There will be three Presbyterian Clergymen engaged in the business of instruction; those mechanicks therefore and others who may wish their families to enjoy the advantages of a good education, connected with the salutary influence of religion would find it to their interests to settle themselves at Hanover.

The Summer Session of the Academy will commence on the first Monday in May.

PAPAL CHURCH IN THE UNITED STATES.

(*Concluded from last week's paper.*)

The next communication of the bishop covers a statistical account of his diocese, drawn up by M. Kenrick, a young Irish priest, o whom he speaks in the highest terms.

Did our limits permit, it would be gratifying to give this document entire. But, in fact, the preceding extracts will enable our readers to form a judgment for themselves of the extent to which this ecclesiastical enterprise, on the part of Rome, has reached. Yet we must give another extract, and in addition remark, that four letters are published from M. Champonnier, 'apostolic missionary' at Vincennes, with interesting details respecting labors in that direction—for even parts of which, however, we have at this time no room.

The extract we propose to give consists of editorial remarks on intelligence respecting the 'Mission of Ohio.' The editor, at the commencement of No. xvi. published in Jan. 1829, observes:

"In our 9th number, we gave the Association some interesting details respecting the establishment of the bishopric of Cincinnati; we exhibited the wants of this immense diocese, and recounted the first labours of the

Prelate, to whom the Holy See has committed the charge of this rising church. Mgr. Fenwick has already employed all his resources in laying the foundation of a cathedral; aided by the Association for the Propagation of the Faith, he has seen this edifice gradually rise; and at length, on the 17th of December, 1826, he was enabled to celebrate its consecration. Eleven other churches or chapels have been built in different parishes. The Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment for the Catholic worship, *whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship.*"

"We ought here to notice the difference between the Oriental missions and the missions to America.

"In this country we find not, as in India, a government which proscribes christianity.—The government of the United States has thought fit to adopt a complete indifference toward all the religions. Missionaries, therefore, have neither persecution to fear, nor protection to hope. Their ministry, however, is not the less laborious."

"The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. Each one arrives, not with his religion, but with his indifference. The greater part are disposed to embrace the doctrine, whatever it be, which is first preached to them. We must make haste; the moments are precious. America may one day become the centre of civilization; and, shall truth or error establish there its empire! IF THE PROTESTANT SECTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE."

"Mgr. Fenwick," adds the editor, "is labouring with an admirable zeal to combat this influence of the protestant sects in the mission entrusted to him. Numerous conversions have already crowned his efforts; and he has even been able to establish a convent, all the nuns of which are protestants, who have abjured their former faith."

But we have no space for further extracts from this deeply interesting, and to us humiliating correspondence. It remains only to state briefly what was done in France for the last year, toward sustaining the Romish missions in our heretofore fondly-termed Protestant Republic;—concerning which we should not speak in such terms, were it not that we know the religion of Rome to be precisely what the corrupt heart and the proud imagination of man craves—splendid, specious and superficial in its forms—indulgent in its permissions, especially to the rich—easy in its penances, which pacify the guilty, and encourage to new crimes, as easily pardoned—seductive and magnificent in its promises, but exalting itself against the Truth of God, and substituting for it the vanity of useless traditions—cruel and vindictive in its enmities, though it retain amiable and estimable men without its bounds—rotten as a system, and in regard to its factitious pomp of ceremonies, dignities and orders, though possessing many elements of truth—and in Scripture designated as the *Mother of harlots, and of the abominations of the earth.*

In 1823 the Association for the Propagation of the Faith collected a sum, which, with an amount on hand, made 271,999 francs, 75 centimes; of which they were able to distribute among the several missions 254,939 fr. 70 c. Of this last amount there wass assigned to the Missions of America the sum of 120,000 francs—being about $24,000. The items were as follows:

To Mgr. Fenwick, bishop of Cincinnati, in Ohio	20,000 fr.
To Mgr. Richard, bishop of Detroit, in Michigan	7,500
To Mgr. Flaget, bishop of Bardstown, in Kentucky	20,000
To Mgr. Rosati, bishop of St. Louis, and Administrator of New-Orleans: For Missouri	20,000
For Louisiana	10,000
To Mgr. Portier, bishop of Mobile, in Alabama	15,000
To Mgr. Whitfield, archbishop of Baltimore	5,000
To Mgr. Dubois, bishop of New-York	7,500
To Mgr. England, bishop of Charleston	5,000
To M. Bachelot, Apostolic Prefect of the Sandwich Islands	10,000

We have not the means of giving an accurate statistical view of the number belonging to the Papal Church in the United States. We shall endeavor to do this at a future day, perhaps in our next number. The population belonging to this Church has been variously stated. We are inclined to believe it to believe it to be *half a million.* The Archbishop of this Church is James Whitfield, of Baltimore. Bishops, Benedict Joseph Flaget of Bardstown, Ky., John England of Charleston, S. C., Edward Fenwick of Cincinnati, Ohio, Joseph Rosati of St. Louis, Mo., Benedict Joseph Fenwick of Boston, John Dubois of New-York, Michael Portier of Mobile, John B. M. David of Mauricastro, and coadjutor to the Bishop of Bardstown, Henry Conwell of Philadelphia. They have periodical publications at Charleston, S. C., Hartford, and Boston. A Convention of the prelates met at Baltimore in October last, and addressed a pastoral letter to the laity in the United States. The principal matters of exhortation are—necessity of greatly increasing the number of the priests—the importance of the education of children—influence through means of the press—interpreting the scriptures "according to the unanimous consent of the Church"—adherence to the principles and government of the Church—urgency of efforts to disseminate the true faith, &c. We trust in God that the "Mother Church" is not to become in the United States what she is now in southern or even in central Europe. But this is to be prevented, let it be remembered, and pondered well, by far greater efforts on the part of Protestants, to spread the Word of Life, and the blessings of a *Christian ministry. The efforts of Jesuits are not to be despised.*—Eds. Quar. Reg. & Jour.

For the Western Luminary.

UNION OF CHURCH AND STATE—RELIGIOUS ESTABLISHMENTS.

Before the passage of the act of Congress of 1824, requiring the post-offices to be kept open and letters to be delivered on the sabbath day, it is admitted by all, there was no *union of church and state* or *religious establishment.* How then can the *repeal of that act* unite church and state and create a religious establishment? Will some of the *admirers* of Col. Johnson's report inform us. Q.

THE TEMPERANCE CAUSE IN GREAT BRITAIN.

From our London papers we perceive that the temperance cause is making rapid progress in Great Britain. A public meeting was advertised to be held in London on the 4th of February for the purpose of forming "a Metropolitan Temperance Society." In the advertisement it is said, "there are now formed in Ireland 20 Temperance Societies, and 5 in Scotland, all agreed in the principle of total abstinence from spiritous liquors." On this subject the London Evangelical Magazine for Feb. says: [*N. Y. Obs.*

Since last month, we have received from various quarters very important communications on the subject of the formation of societies for the promotion of temperance. From Mr. Collins, of Glasgow, we have been favored with the Rev. Dr. Beecher's six sermons, which have produced a powerful effect at Boston, and other parts of the United States; also, a very able work by W. Dunlope of Scotland, on National Intemperance; with many smaller Tracts, directed to the same great object. "We are directing," observes Mr. Collins, "our whole force against this mighty evil, which is afflicting and desolating the lower orders in our country, and which threatens, by its rapid progress, to destroy them altogether. We have formed a Temperance Society in Glasgow, and there are societies forming in various parts of the country. The people in general seem to be awakening to the extent and destructive nature of the evil. The Glasgow Society has, within the last month, circulated nearly 50,000 Tracts on the subject. The newspaper press is aiding us. We shall rejoice, if you will give your best thoughts and attention to this important subject. In London, too, several friends of religion and morality, are beginning to feel the necessity of doing something to stem the dreadful crime of intemperance; and we cannot help expressing an earnest hope, that Christian ministers and laymen will speedily emulate the zeal of our American brethren, who have done great things in this cause.

From the New-York Observer.

PROTESTANTISM SPREADING IN FRANCE.

In the years 1825 and 1826, about 1,500 Catholics in Lyons, and between 100 and 200 in the neighboring villages, joined the Protestant church; and since that period there have been numerous conversions in various parts of the kingdom, and particularly in the northern departments. Within a few months, a Protestant Society has been formed in Dijon, under very favorable auspices. The Rev. Dr. Pinkerton, an agent of the British and Foreign Bible Society, writes from Paris, under date of October 9th, as follows:

On the 26th ult. I reached Dijon, on my way from Lyons, and made the acquaintance of the newly appointed Protestant pastor of that place, M. de Frontin. The following day I heard him preach an excellent sermon to about 120 people, assembled in a large back room in a yard. This was his second sermon to the small, now rallying, Protestant flock of Dijon; who have never enjoyed the privilege of a pastor since they were scattered at the revocation of the edict of Nantes: and remarkable it is, that the first time they met for worship, after this long separation, happened to be in the very same hall in which the then Bishop of Dijon saved their ancestors from the massacre of Bartholomew's eve! Three poor artisans, I was told, have been the instruments used by Providence for bringing about this resurrection of the Protestant cause in Dijon. M. de Frontin informed me, that he has found all their families supplied with the Scriptures except two. Many thousand copies of De Sacy's Testament have been distributed in Dijon by a zealous Catholic lady and others. Since that time, there is frequent inquiry made by the Catholics for Bibles; and it is supposed that nearly one-third of M. de Frontin's hearers, on the sunday that I heard him preach, were Catholics.

REVIVAL OF RELIGION IN FRANCE.

In our paper of August 8th, we gave a brief account of M. Colany Nee, pastor of several Protestant churches in the departments, of Aisne, and of Seine and Marne, a few leagues north-east of Paris. This indefatigable man, who has done so much for the cause of true religion in France, was not converted, as he himself states, until the year 1821. During the nine years, which have since elapsed, he has been instrumental in forming four new Protestant churches within the bounds of his own parish, besides numerous others in different parts of France, several of which are entirely composed of converted Catholics. He has also, by means of his converts and of six paper carriers, who are constantly employed in the business, distributed throughout the north of France, immense numbers of Tracts and religious books, which have been blessed to the conversion of many souls. Of the young French men, who have recently devoted themselves to the work of missions, and who are now either in the field of labor or in the missionary academy at Paris, six or seven were his parishioners.—*Ib.*

MISSIONARY SPIRIT IN THE SOUTH SEA ISLES.

Most of our readers are doubtless aware that the native converts to Christianity at the Society Islands many years since formed themselves in to voluntary associations for aiding the missionary cause; and that they have not only contributed liberally to the funds of the London Missionary Society, but have sent out many teachers to the islands of the unconverted, in their vicinity. Every congregation of converted natives has sent out at least one teacher, and some have maintained five or six. The whole number now engaged is not less than forty, and others are ready to enter upon the work. To facilitate intercourse with the islands where their missions are established, the natives have built two vessels of seventy or eighty tons each, and their friends in England are now endeavoring to procure copper and other materials to complete them in the European fashion.—*Ib.*

PERSECUTIONS IN SWITZERLAND.

The Les Archives du Christianisme, for October, contains ample details of the banishment and other inflictions (by a secret tribunal, wishout law or trial!) of the Dissenters in the cantons of Vaud and Berne concerning whom we have before given an account, with the names, quality, family, &c. of many, both citizens and foreigners. One lady has ten children; another case is put down as "a poor family with seven children; some are persons of great respectability in trade; one M. Charles de Rodth, is a young man of rank and distinguished talents, and was deposed from an important office in the state. M. de Wattville de Monthenay, Director of the Police of Berne, has inserted in the Archives a letter, vindicating the proceedings of his government; to which the editors have subjoined a most convincing reply. The two dissenting churches at Geneva have held a day of solemn fasting and prayer upon these sad accounts. Both they and our Paris brethren earnestly implore the prayers of all sincere Christians, on behalf of both the persecutors and the victims.—*London Evangelical Magazine.*

From the Kentucky Reporter.

TRANSYLVANIA UNIVERSITY.

It may not be generally known that at the Medical commencement last week, a larger Medical class was graduated than at any former period since the establishment of the University. Nor does the reputation of the school surpass its real merits. We know that no degrees are conferred, except after a long and critical examination, and the rejection of all unworthy candidates. Of the abilities of the Professors, it is unnecessary to speak. Suffice it to say, that we know of no Medical Faculty, which combines a greater amount of professional talent.

The Law school, for its age, is also large and flourishing. We think the learned and talented Judge who presides over that school, has been singularly fortunate in the course which he has marked out for his pupils. It is a course which requires the student to be something more than a passive hearer of lectures. It requires him to read and think for himself; to collect and collate authorities; and to give evidence to the professor, in the daily examination, that he has actually gone through a personal investigation of the subject before him. The students graduated under this system, must therefore be well read and thoroughly bred Lawyers.

The college proper was never conducted with more ability, or more untiring industry to its interests than at present. The officers of instruction are practical, common sense men. They do not adhere to what is old, merely from its antiquity, or adopt what is new, merely from its novelty. Their time they do not consider as too valuable to be wholly devoted to the benefit of their pupils. The students, we believe are not surpassed by those in any institution, for morality, for economical habits, and for successful industry.

The preparatory department is under the direction of gentlemen of classical and scientific education. This we deem of primary importance. Unless a broad and solid foundation is laid, the superstructure can never be safe.

Since the reorganization of the University, in the autumn of 1828, it has been steadily increasing, till it now numbers more than three hundred and sixty students. Since the loss of the principal building, nearly a year ago, the students have lodged and boarded in private families. This arrangement we learn from the Faculty, has given great satisfaction to parents; and has been most favorable to the discipline of the school and the morals and manners of the students. We understand there has been no case of expulsion since the reorganization of the institution: and very few cases of private admonition or censure. It is expected that a building will soon be erected, including a chapel, library, philosophical apparatus room, and lecture and recitation rooms.

Though the Legislature, at its last session did nothing for this institution, the Reports of their committees on education and on the University, were both valuable and worthy of being extensively read. The committee of the Legislature on education say: "It is too often thought, that the endowment of colleges is designed to favor the rich alone, and a prejudice is frequently excited, when when none should exist. A little reflection should serve to convince every one that the fact is directly the reverse. Nothing would so effectually tend to create an aristocracy of learning, as the total annihilation of colleges. The rich have the means and will at any expense give their children a liberal education. If they cannot obtain it at home, they will be sent abroad and will return with sentiments and feelings imbibed from those who may be alien to our institutions and unfriendly to our practical equality." In another place this same committee observe: "There are many considerations why it is desirable that Transylvanity University should be fostered and sustained. It is at present under the superintendence of an able, enlightened and pious president, who gives universal satisfaction. He applies the whole energies of his powerful mind, with unwearied zeal and industry, to the great cause in which he has pledged his reputation and his fame. He has succeeded beyond the most sanguine expectations of his friends; and notwithstanding the crumbling ruins of the principal building, the University is in all other respects, in a prosperous and flourishing condition."

From the Cherokee Phœnix.

REMOVAL OF THE INDIANS.

The Indian Committees in both houses of Congress have reported, recommending as we anticipated the removal of the Indians to the west of the Mississippi. The question is therefore now open for discussion, and soon we shall hear what is to become of us. The crisis is at hand Will justice prevail? Will honor and plighted faith be regarded, and the poor Indians be shielded from oppression! These are momentous questions which must in a very short time receive a practical answer. If justice prevails, the Indians will assuredly be protected. But if treaties are disregarded and declared of no validity, as many high in office have already done, then indeed shall we be delivered over to our enemies—it matters not whether we hide ourselves in the western prairies—our enemies will have no difficulty in finding us there. If therefore we are to be sacrificed, let the bloody tragedy be accomplished here, on our own native soil, around the graves of our fathers and in the view of the people of these United States. The good people of this boasting republic may stand and gaze on the oppressive acts of Georgia, consenting or not, as they please, to our destruction. It will not require their aid to destroy us—they need only stand still—Georgia can accomplish her design easily.—But there will be a reckoning hereafter.

It is said, however, that the General Government and the state of Georgia do not contemplate using force. We have never intimated that open force will be resorted to—this would be too barefaced. But measures are in operation whose effects upon us are the same as those of compulsion. The object is our removal, and if it is ever accomplished, it must be done contrary to our wishes and inclinations, by means which honor and justice must forever reprobate. It makes no difference whether we are ousted at the point of the bayonet, or by indirect and oppressive measures—it is the same thing with us, and we wish the public to know it. People of the U. S. our appeal to you—will you, with a relentless hand, extinguish all our rising expectations!

FIRE AT BRAINERD.

We have just been informed that a destructive fire happened on last Friday night to the missionary station at Brainerd. The dwelling house, the two school houses, and the kitchen, we understand are reduced to ashes. The original cost of these buildings was probably not less than $4000. Our informant did not learn whether any other building was burnt, or how much property was saved. This unfortunate circumstance must, at least for a while, put a stop to that flourishing school. The children have already dispersed. *Ib.*

DREADFUL HURRICANE.

Urbana, Ohio, March 24, 1830.

Our town was the day before yesterday visited by a most violent tornado. It came on from the South-west, and continued its course north east by the town. Its ravages to the north of us were most terrible. Upwards of twenty buildings were in a moment prostrated—among them were the Presbyterian church, the market house, J. H's. brick house, just built, and all in that vicinity, some of which were the best in town; the Methodist church and many other buildings were much wrecked. Three children of Mr. Bell were killed, his wife and several grown persons much injured, the lives of some despaired of.

The three children were carried from 2 to 500 yards by the storm—one of them was seen flying 40 or 50 feet high in the air—it was an infant, *torn from the arms of its mother!* The house in which they were, was entirely demolished—scarcely any vestige of it remains to be seen; the furniture was all destroyed; a bureau was found half a mile from the house, dashed to pieces.

GOOD SECURITY.

A person who wished to borrow a small sum of money, being asked by Swift, whom he proposed as security? "I have none to offer," said the poor man, "excepting my faith in my Redeemer." Swift accepted the security, made the entry accordingly, with all formality, and declared that none of his debtors were more punctual than this man.—*Sir Watter Scott's Memoirs of Dean Swift.*

MISCELLANEOUS ITEMS.

APPEAL TO AMERICAN YOUTH.—In a letter from Kentucky, a gentleman writes, "I can from my own personal knowledge confidently affirm that the Rev. Mr. Dickinson's *Appeal to American Youth on Temperance*, has put a stop to a distillery in this county, about to be erected, and I think will be the fore-runner of a Temperance Society."—*N. Y. Obs.*

A letter to the editors of the Baltimore American, dated Havana, February 27, mentions the discovery of a conspiracy to declare the island to be independent of Spain.—Twenty-seven persons had been arrested, and nearly one hundred had fallen under suspicion. Gov. Vives issued his proclamation on the subject on the 26th Feb.

An Anti-litigation Society has been formed in East Machias, Me. with more than 100 members.

The Reformed Dutch Church of the city of New-Brunswick in New-Jersey have by a unanimous vote elected the Rev. Jacob J. Janeway, D. D. to be their Pastor.

On the night of the 7th ult. a hurricane passed over the section of country in Virginia, called the Burnt Ordinary, about twelve miles from Williamsburg. The ancient abode of the Bush family was overthrown, with the out houses, and nearly all the inmates were injured. The residence of Mrs. H. Pigott was unroofed.

The receipts of the Ladies' Fair in Savannah, for the building of a new Baptist Church in that city, amounted to nearly $2,700.

The fine new brig Montgomery, owner, John Hanson, of Philadelphja, has been chartered by the Colonization Society, to convey emigrants to Liberia. She can accommodate, comfortably, about 150 passengers. All who would obtain a passage in this vessel, should be in Norfolk, on or before the 10th of April.

Arrangements are said to be making in Ohio, to hold an Anti-Masonic Convention, for the purpose of appointing delegates to the National Convention.

At the University of Halle, in Prussia, there are now 70 teachers, 1,291 students; of which number 934 are in the department of theology, 215 of law, 76 of medicine, and 76 of philosophy.

The Senate of the United States have passed the bill to repeal the tonnage duties upon ships and vessels of the United States, and upon certain foreign vessels, and refused to pass the bill to compensate the heirs of Fulton.

The President has nominated to the Senate, Commodore David Porter, as Counsel General to the Barbary powers.

DIFFICULTIES OF EDITORS.

None can fully appreciate the miseries of editors, but the initiated. While some are broken down by their unremitting labors and cares, and are thus compelled to abandon their posts—others are driven from them by the certain prospect of absolute penury—and others protract their troubled existence by uniting their papers. And there are others who make large sacrifices of labor and money, rather than abandon a press which is devoted to the cause of truth. The publishers of the Cincinnati Christian Journal, are an example of this kind.—This Journal was commenced a little more than a year and half since. A late number contains an appeal to the public, in which it is stated that the average number of subscribers, the first year, was 500. To sustain it the year and a half, the publishers have paid out *seventeen hundred dollars*—and have received, in all, from subscribers, only *eight hundred and thirty-three dollars and thirty-four cents!* And if we allow a moderate compensation for their own labors, the paper will be found to have cost them, in little more than a year and a half *about* $1400 *more than its income!*

But this is not the sum of editorial miseries: If all the concerns and cares of a paper rest upon one editor, (as they must in many cases for want of patronage) his days and nights must be perpetually consumed with ten thousand little details of business,—and he has no leisure to read, think or write, except the mere scraps of time. And while he is thus incessantly burdened, his friends, perhaps, are so unnatural as to think his condition an enviable one; and some of his readers do not calculate his large, unavoidable expenses, and forget to remit his little dues for years together.

It cannot be superfluous, before closing this article, merely to suggest to some of our readers, two ways of lessening, or at least of making tolerable, the evils which we have mentioned.

1st. Let those who have received a paper more than a year, and have not paid for it, immediately remit their subscriptions (which can be done by mail) and they will lighten the cares, by lessening the evils which beset the editor.

2d. Let ministers of the gospel, in their pastoral visits, and the efficient, active friends of religion, as they have opportunity, recommend and promote the circulation of such religious Journals as they approve; solicit and forward the names of additional subscribers, and they will aid a good cause, and increase the ability of their editors, to render their labors useful to the public.—*Southern Rel. Tel.*

MARRIED,

On the 10th ult. by the Rev. Dr. Rhoton, Mr. CHARLES F. NOURSE, of Mercer, to Miss ELIZABETH daughter of Capt Bernard Gaines of Woodford county.

OBITUARY.

LINES written by the desire of the surviving relatives of Mrs. *Rhoda*, consort of Mr. *Josephus Dunn*, who departed this life on the 20th of March, 1830; and by them respectfully requested to be inserted in the Western Luminary.

SHE whom you lov'd is pass'd away,
To the bright world of endless day;
Her race, though short, at last is run,
And all the work of death is done.—
Her soul, suffus'd with heavenly love,
Has left her cage, and soar'd above;
Bath'd in Bethesda's heavenly pool,
How pure, how happy is her soul!
She lov'd the Saviour—His dear Name,
Her life, her joy and peace became:
Calm and serene, upon his breast
Her soul reposed, and was at rest!
Faith saw her, disembodied, fly,
Borne up by angels wings on high;
Saw loving spirits meet her there,
Who in her bliss and triumph share:
Each one, and all, affords delight,
In those high climes of perfect light;
They lead her on through all the streets,
To fields of pure, celestial sweets;
To chrystal fountains, there, which flow,
And joys that mortals cannot know:
There she forgets her pains and fears,
Her languid frame, her mingled tears;
Nor can her own dear offspring be
The cause of much anxiety.——
Now other thoughts possess her mind,
No more by mortal ties confin'd.
The glories of the heavenly place,
Fills her capacious soul to trace;
Stretch'd to the full, she can't descend
To notice husband, child or friend.
How chang'd, how happy, and how bless'd,
We almost envy her her rest;
Free from temptations, sin and care,
And from the reach of every snare!
There, there repose in thine employ,
And fill thy spirit full of joy;
Joy, without mixture or decay,
Which will not, cannot fade away!
Mothers, sisters, guard your heart;
Like her, be ready to depart;
Trust in her Saviour, and prepare
To meet your friends and children there.
You may be call'd away as soon;
Your sun like hers may set at noon;
Watch, therefore, and expect the day,
When present things must pass away.
Relations, take the warning too:
This is a solemn voice to you.
Her death admonishes to be
Prepar'd for vast eternity!
Fly, fly to Jesus as your friend,
And on his promised help depend.
Children, your parent is no more,
Her care and love for you is o'er!
Her anxious wish to live for you
Is now withdrawn—What should you do?
You feel your loss—Ah! yes, you may
Feel more this loss, some future day—
Your loss is her eternal gain,
Nor can your *conduct* give her pain.
Take her example, and be wise,
For only here your safety lies—
Serve *you* her God, obey his will,
And all your parent's wish fulfil:
Then will your death like hers be bless'd,
And you shall meet her soul at rest,
On that eternal, blissful shore,
Where death and parting is no more.

J. M. H.

Lexington, April 5th, 1830.

LETTERS ON
THE DIVINE PURPOSE.
BY REV. JOHN MATTHEWS, D. D.
For sale at this office—price 62½ cts.—$6 per dozen.

POETRY.

From the New-York Observer.

BELSHAZZAR'S FEAST.

It is Belshazzar's festival!
A thousand lights are in the hall,
The king appears in regal state,
A thousand lords before him wait,
And all the beauty of the East
Is there, to grace the royal feast.

Inspiring wine, the festive crowd
From many a brimful goblet quaff;
The revelry is growing loud,
With fearless jest, and spreading laugh.

High-flushed then bade the impious king,
His menials to the banquet bring
The golden cups, the temple-plate,
Which to Jehovah consecrate,
Did long his solemn worship grace,
'Till war had swept his holy place.

He filled them each with foaming wine,
And king, and prince, and concubine,
Their cups deep pledged, and in their mirth
Reviled the God of heaven and earth.
And praised in many a drunken strain,
The God of every pagan fane.

That giddy hour a human hand,
Before the king, in sight of all,
In silence came by God's command,
And wrote upon the wall.

The King beheld, and pale he grew,
His face assumed a death-like hue;
"Bring in," he cried with troubled look,
And as he spake his body shook—

"Bring in the men of magic-lore,
Astrologers, the wise and old,
And let them read this writing o'er;
And he by whom its meaning's told,
—A scarlet robe, a chain of gold,
A seat the second from my throne,
Shall make his rank, and station known."

The wise men came, but tried in vain
The mystic writing to explain:
They gazed, but baffling all their skill,
Those characters unravelled still,
Stood frowning from that lamp-lit wall,
And terror shot throughout that hall.

A captive Jew was brought at last,
A prophet of the King of kings;
His looks betokened years long past—
A heart absorbed in heavenly things.

"Art thou the captive Daniel?" said
Belshazzar, trembling still;
"When thou these characters hast read,
And by prophetic skill,
Hast all their hidden meaning told,
—A scarlet robe, a chain of gold,
A seat the second from my throne,
Shall make thy rank and station known."

"Thy gifts be to thyself, oh king!
Thine honors take who please,
Yet will I read that awful thing,
The Lord in wrath decrees.

"The God most high, thy father gave
A realm whose greatness grew,
'Till whom he would his power could save,
And whom he would he slew.

"But while the world before him bowed,
His heart had haughty grown,
'Till he who can abase the proud,
Deposed him from his throne.

"Nor raised him 'till an humbled mind
His providence adored,
And felt that kingdoms and mankind
All hang upon his word.

"And though his son, thou knewest this,
And heard the curse on pride,
Thine heart more arrogant than his,
The Lord of heaven defied.

"These cups thy riot and excess,
Thy sacrilege proclaim,
The idol-gods thy songs address,
Shall leave thee to thy shame.

"And now that God who gives thee breath,
To whom thou owest all,
Those tidings sent of speedy death,
And wrote them on that wall.

"MENE, MENE—He hath numbered,
Doomed for aye and sealed thy fate,
TEKEL—In his righteous balance
Thou art wanting found in weight,
This night repentance comes too late.
PERES—Lo! thy kingdom's sundered
By the Persian at thy gate."

The prophet ended—ere the light
On Babel's lofty turrets shone,
The foe had turned Euphrates' tide,
The gates of brass were opened wide,
The noise of battle woke the night,
That hall had many a bloody stain,
Belshazzar was among the slain,
The conqueror had seized his throne.

J. S. C.

MISCELLANEOUS.

From the Christian Mirror.

THE CONTRAST.

Some twenty years ago, as I was sitting by my window, on a clear Summer's day, I was interrupted in my study, by the loud talk and cheerful play of two children, whom I knew to be sons of different neighbors of mine. They came near the window and seated themselves upon the grassy bank, and there engaged themselves in earnest conversation, and I listened, and heard the following:—

I wish I was a man, Alfred, dont you?

What do you want to be a man for, James?

Why then I could do just as I had a mind to—I would'nt go to school—nor would I study the long Sabbath School lessons which my teacher gives me, and says I must learn them, as the other scholars do. But I would have me a large house, and have a horse and chaise, and ride all about. O, how I would enjoy myself!

But do you want to be a man, James, and know no more than you now do!

Dont I know enough now?—to-be-sure I do. We an't a going to be ministers, nor school masters; we dont want so much learning as they.

O yes we do; I'm sure we dont know half enough yet; we are but eight years old now; and we must go to school a great many years longer, before we shall know as much as most every man knows.

Po! tell that to somebody else;—who'll believe it? I wont!

But look here, James, do you recollect what our teacher said last Sabbath? He told us that we must improve every moment of our time; for the Lord, he said, keeps a book of accounts, to mark down all the moments that we idle away. Now if we believe him—and I dont know why we should'nt—it is very wicked not to study, and to wish our time away.

That's just like you, Alfred, you're always talking about what our teacher says; do you think he knows more than other men?—my father never tells me so.

Perhaps your father is not a Christian, like our teacher.

What difference does that make?—he knows as much, I dare say.

Why do you ask such a question, James? You know that a Christian is one who loves to do the will of God, while other men will lie, and swear, and do many wicked things. They pray to God too; my father does every morning and evening—dont your father.

No! nor do I like to hear one pray. I only wish I was a man. But there are a great many years before I shall be one. How long a year is!

You do not know as you will live to be a man; and if you should, you may be worse off than you now are; you may never have a fine house, or own a horse.

I'll risk that, Alfred; I'll have as fine a house, and as smart a horse as you ever saw.

'Tis one! they both cried, as the large town clock struck, and ran home, before I had time to speak a word to them, as I intended to have done. I was well acquainted with the parents of these children—those of Alfred I knew to be pious, but James's were not. I often thought of this conversation as I observed each travelling through their childhood days up to manhood. But youthful readers, would it not be well, before I proceed, to urge you to weigh well the characters of Alfred and James, and ask yourselves, which of these you most resemble. Are you cherishing fond expectations of future happiness—neglecting your Bibles, your Sabbath School, and longing for your years to end, that you may be able to act for yourselves in life's active scenes? Then I entreat you to crush these thoughts of future pleasure, while in the bud—do not suffer them to have the mastery—nor let them increase; for like the expanded rose, they will sink in an hour, when cares and trials of after years, are scattered through your road. But place your thoughts on high, where nought of earth shall mar that joy, which is felt only in the bosom of a Christian. Begin in early life to follow the Saviour, and insure yourselves a home beyond the skies;—then should prosperity or adversity, sorrow or joy, be mingled in your cup, you could rejoice and be glad in the Lord.

But young friends, what do you think became of James? He now sleeps in the grave of his fathers. I could point you to the place of his deposit, and there shew you the little stone that is reared above his remains, which tells that he had scarcely arrived to manhood, ere death struck the fatal blow. But methinks you ask—did he enjoy all his anticipated pleasures—his house, his chaise, and his horse? Poor deluded youth! he saw them not—he knew them not—his life was worse than a blank. For years I had not seen him—but when I viewed those features once so fair, I thought I was deceived in the person; but it could not be—he had faded, and grown old in constitution, while he was young in years. I looked upon those cheeks which were once suffused with eglantine beauty—and lo! it was gone! —the fierce mildew of destruction had passed over the hectic flush, and it sunk forever behind the mask of destroying virtue. In reckless, wanton society he mingled, while he was quite a youth—and there his sure destruction was sealed. Intemperance! that mortal foe, had marked the unthinking James, ere he was aware of it, as its victim. He bowed to her shrine, and like the fool he died, bound in fetters stronger than adamant. Unhappy youth! how bright and cheering were his infant years!—But alas! how dismal and gloomy his end! He now has sunk

"To the vile earth from whence he sprung,
Unwept, unhonored, and unsung."

But not thus with Alfred. He still lives, an ornament to society, and a blessing to the world. His early days were spent in useful pursuits—he obeyed his parents and his teachers, and refused not to give the Lord his heart. He is now settled in life—in a prosperous situation, and bids fair of becoming eminently useful on earth, and of partaking of the unfading pleasures of heaven.

Five, ten, or twenty years will soon have fled away—then, dear youth, your characters will, in all probability, be formed for time and eternity. And do your years appear long and tedious? Then I question much whether you are diligent in the pursuit of the Christian's inheritance—but are following after the vain vagaries of earth. Watch diligently that you take not the first down hill step, for when your feet are on such slippery ground, there is not much encouragement to hope that you will ever retrace your steps, but make your own destruction sure. Be vigilent and persevering in your endeavors so do good, and God grant, that you and your fellow youth, may so live, that when time shall be no more with you, a mansion of eternal felicity may be prepared, and you welcomed into heaven, to partake of those transporting joys.

S. D. O. C.

FILIAL VIRTUE ILLUSTRATED.

This touching story, says the N. Y. Atlas, is told in an Edinburgh paper, and deserves, as the relator expresses himself, to be handed down to the latest generations. It will, we think, engage the feelings and improve the heart of any ingenuous reader.

Some travellers from Glasgow were obliged to stop at the small burgh of Lanark, "and having nothing better to engage our attention," said one of them, "we amused ourselves by looking at the passengers from the window of our inn, which was opposite the prison. While we were thus occupied, a gentleman came up on horseback, very plainly dressed, attended by a servant. He had scarcely passed our window when he alighted, left his horse, and advanced towards an old man who was engaged in paving the street. After having saluted him he took hold of the maiden, (the rammer,) struck some blows upon the pavement, at the same time addressing the old man, who stood amazed at this adventure. "This work seems to me very painful for a person of your age; have you no sons who could share in your labors, and comfort your old age?" "Forgive, me, Sir; I have three lads who inspired me with the highest hopes; but the poor fellows are not now within reach to assist their father."--"Where are they, then?" "The oldest has obtained the rank of Captain in India, in the service of the Honorable East Indi Company. The second has likewise enlisted in the hope of rivaling his brother." The old man paused, and a momentary tear bedimmed his eye—"And pray, what has become of the third?" "Alas! he became security for me: the poor boy engaged to pay my debts, and being unable to fulfil the engagement, he is——in prison." At this recital, the gentleman stepped aside a few paces, and covered his face with his hands. After having thus given vent to his feelings, he resumed the discourse. "And has the oldest—this degenerate son—this Captain—never sent you any thing to extricate you from your miseries?" "Ah! call him not degenerate; my son is virtuous; he both loves and respects his father; he has oftener than once sent me money, even more than was sufficient for my wants; but I had the misfortune to lose it by becoming security for a very worthy man, my landlord, who was burthened with a large family. Unfortunately, finding himself unable to pay, he has caused my ruin. They have taken my all, and nothing now remains for me." At this moment, a young man passing his head through the iron gratings of a window in the prison, began to cry, "Father! father! if my brother William is still alive, this is he; he is the gentleman who speaks with you!" "Yes, my friend, *it is he*," replied the gentleman, throwing himself into the old man's arms, who like one beside himself, attempting to speak, and sobbing, had not recovered his senses, when an old woman, decently dressed, rushed from a poor looking hut, crying, "Where is he, then?—Where art thou, my dear William? Come to me—come and embrace your mother!" The captain no sooner observed her, than he quitted his father and went to throw himself upon the neck of the good old dame. The scene was now overpowering; the travellers left their room, and increased the number of the spectators, witnesses of this most affecting sight. Mr. W. one of the travellers, made his way through the crowd, and advancing to the gentleman thus addressed him: "Captain, we ask the honor of your acquaintance; we would gladly have given a hundred thousand to be witnesses of this tender meeting with your honorable family; we request the honor of you and yours to dinner in this inn." The captain, alive to the invitation, accepted it with politeness; but, at the same time, replied that he would neither eat nor drink until his youngest brother had recovered his liberty. At the same instant, deposited the sum for which he had been incarcerated, and in a very short time after, his brother joined the party. The whole family now met at the inn, where they found the affectionate William in the midst of a multitude who were loading him with caresses, all of which he returned with the utmost cordiality. As soon as there was an opportunity for free conversation, the good soldier unbosomed his heart to his parents and the travellers: "Gentlemen," said he, "to-day I feel in its full extent, the kindness of Providence, to whom I owe every thing. My uncle brought me up to the business of a weaver, but I requited his attentions badly; for having contracted a habit of idleness and dissipation, I enlisted in a corps belonging to the East India Company. I was then only little more than 18. My soldier-like appearance had been observed by Lord C——, the commanding officer, with whose beneficience and inexhaustible generosity all Europe is acquainted. My zeal for the service inspired him with regard; and thanks to his cares, I rose step by step to the rank of captain, and was entrusted with the funds of the regiment. By dint of economy, and the aid of commerce, I amassed honorably a stock of £30,000. At that time I quitted the service.—It is true that I made three remittances to my father; but the first only, consisting of £200, reached him. The second, fell into the hands of a man who had the misfortune to become insolvent; and I entrusted the third to a Scotch gentleman who died upon the passage; but I hold his receipt, and his heirs will account to me for it." After dinner, the captain gave his father £200, to supply his present wants--and at the same time, secured to him, as well as his mother, an annuity of £30, reversible to his two brothers—promising to purchase a commission for the soldier, and to settle the youngest in a manufactory, which he was about to establish in Scotland for the purpose of affording employment to his countrymen. Besides, he presented £500, as a marriage portion to his sister, who was married to a farmer in indifferent circumstances; and after having distributed £50 among the poor, he entertained at an elegant dinner, the principal inhabitants of the burgh. Such a man merited the favors of fortune. By his generous sensibility, too, he shewed, indeed, that he was worthy of the distinguishod honors so profusely heaped upon him by the illustrious Lord C——.

The Bible has been translated into *one hundred and fifty-one* different languages. It is supposed that fifty more translations will give the Bible in all the languages spoken in the world.

There are in the United States Senate thirty-nine lawyers, two merchants, one physician, and five farmers and manufacturers: nine have been Governors of different States, and fifteen have been Judges.

In the early times of Massachusetts, as we learn from Lewis' History of Lynn, a person was deputed to wake the sleepers in church.--He bore a long wand. On one end was a fox's tail, with which he gently touched the faces of the drowsy fair; but on the other end was a ball, with which he bestowed on the sconces of the snoring men, a startling rap.

TEMPERANCE.

How to form a Temperance Society.—Let a few friends of the object, who have adopted the plan of entire abstinence from the use of distilled liquors, and who wish for a society on this principle, prepare a constitution and sign it themselves. Let it be signed by as many members of their families, as wish to belong to the society. Then let the constitution be circulated and receive the signatures of all, both male and female, who have adopted the plan, and choose to unite in such an association.—After all have had opportunity to sign, and as many have signed as are disposed, let them be called together and appoint their officers, and transact any other business which the cause of temperance requires. In this way the error will be avoided, into which some have fallen, of calling together the enemies of temperance, to decide whether it is expedient to form a temperance society. All collision will be avoided, and great good will be accomplished.

It will be found useful to have occasional meetings, and at every meeting all who have adopted the plan, and are disposed to join the society, should have opportunity to do it. In this way, societies which began with a few individuals, have in a short time increased to hundreds and even thousands; and not only the use of ardent spirit, but also the traffic in it, has by many been abandoned.—*Journal of Humanity.*

Pilgrims.—A correspondent in Plymouth, N. H. states that in Holderness, the usual accommodations no longer existing, "some of the persevering rum drinkers perform pilgrimages to a grog shop in Bridgwater, two or three miles distant."

A meeting was held at Sag Harbor, a few days since, by the owners and agents of our whaling ships, at which it was unanimously resolved to discontinue the practice of furnishing laborers in their employment with ardent spirits. This, says the paper of that place, is emphatically striking at the root of the evil, and must be viewed by the friends of temperance as one of the most important steps yet taken for arresting the evils of intemperance there.—*New-York Daily Advertiser.*

LAFAYETTE SEMINARY
AND
YOUNG LADIES' BOARDING SCHOOL.

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping,	$10 per ann. or $5 per session.
English Grammar and Geography	$10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity,	$15
Geometry, Algebra, Natural Philosophy, &c.	15
Latin and Greek Languages	25
Latin without the Greek, together with other branches	20

The subscribers are well apprized of the common and intense anxiety of parents to be omce well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*
A. S. HOUSWLY, *Principal of the Reading & Writing Department.*
January, 1830.

GREENVILLE FEMALE ACADEMY,
HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of studies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky.

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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